



TORAH OHR • MEGILLAS ESTHER • MAAMAR 7

ותסף אסתר ותדבר לפני המלך ותפל לפני רגליו...

And Esther Again Spoke Before the King



Every Jew has an inner will to be absorbed in G-d: when it is revealed it is “Rachel,” and when it is hidden it is “Esther,” but it is never absent. Through the toil of Torah study, complete faith and a heartfelt cry beyond reason, even a person in the “night” of concealment can see G-dliness as though before his eyes, and prayer brings down the arrogance that the kelipah called Haman sends.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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THE BIG IDEA

Every Jew has an inner will to be absorbed in G-d: when it is revealed it is “Rachel,” and when it is hidden it is “Esther,” but it is never absent. Through the toil of Torah study, complete faith and a heartfelt cry beyond reason, even a person in the “night” of concealment can see G-dliness as though before his eyes, and prayer brings down the arrogance that the kelipah called Haman sends.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks how Esther could fall “before the feet” of the King, if the King is G-d, and answers that the verse teaches the essence of prayer, which is open to every person. The Community of Israel is called Rachel when its longing to be absorbed in G-d is revealed, ready like “sheep for the slaughter,” and Esther when that longing is hidden. No one lacks it; it is only covered, like a rose among thorns, by wholehearted involvement in worldly affairs. The Alter Rebbe then distinguishes “that day,” “this day,” “that night” and “this night”: “this” is G-dliness in direct view, before which the world is as nothing. Even in “night,” when G-dliness is not grasped, a person can reach “this night” through a faith so complete that it is like sight. That faith is built through the “mortar and bricks” of Torah study and through the cry of a heart in distress, a cry beyond reason, as in the time of Purim. Amalek is the brazenness and haughtiness attached to every evil trait, sent as thoughts by the kelipah called Haman; the remedy is prayer, falling before G-d’s “feet,” the angels, and weeping and pleading.

OUTLINE

- 1 Esther before the King: the essence of prayer** ¶1-2
The Community of Israel is called Rachel when its will to be absorbed in G-d is revealed, and Esther when it is hidden. Everyone has it; worldly affairs done with the whole heart hide it like thorns around a rose.
- 2 “This day” and “that night”** ¶3-5
Four states are named from verses. “This” is G-dliness in direct view, as subjects see their king, so that the world is as nothing before G-d; “something from nothing” describes only what physical eyes see.
- 3 Reaching “this night” through faith** ¶6-8
In the night of concealment a person can reach “this night” through complete faith, as though he sees. It is built through the “mortar and bricks” of Torah study, and it is open even to one who is occupied with worldly affairs.

4 The cry of the kid

¶9–10

The cry of a heart in distress is without Daas yet above Daas, though before G-d it is like the cry of a kid. It brings a person to faith; this was the miracle of Purim, and from it one can reach “that day.”

5 Amalek, Haman and the remedy of prayer

¶11–12

The other nations stand for evil traits that yield easily to holiness; Amalek is the brazenness and haughtiness in them, sent as thoughts by the kelipah called Haman. The remedy is prayer: falling before G-d’s “feet,” weeping and pleading, until Haman’s pride falls.

KEY CONCEPTS

Esther (concealment) אסתר

The name of the Community of Israel when its love of G-d is hidden, from the verse “I will surely hide (haster astir) My face.” The love is present in everyone and must be uncovered.

Rachel (the ewe) רחל

The name of the Community of Israel when its longing to be absorbed in G-d is revealed: the ready self-giving of a ewe silent before her shearers, of “sheep for the slaughter.”

“This” (zeh): in direct view בחינת זה, לנכח

G-dliness revealed to a person as though he sees it with his eyes, as subjects are nullified before a king they see; “This is my G-d.”

“This night” הלילה הזה

The state of a person in the night of concealment who, through complete and pure faith, sees G-dliness as clearly as in daylight.

A cry above Daas צעקה למעלה מהדעת

The cry of a heart in distress, which comes from no reasoning at all; to the higher worlds it is above Daas, and before G-d it is like the cry of a kid for its mother.

Amalek: brazenness and haughtiness עמלק, חוצפה וגסות

The arrogance that attaches to every evil trait, “kingship without a crown,” against which G-d wages war in every generation. It is sent as thoughts by the kelipah called Haman.

The serpent’s skin משכא דחויא

A name for the physical body, the source of the ordinary evil traits, which can therefore arise in anyone.

SECTION 1 • 11-2

Esther before the King: the essence of prayer

1 ותספ אסתר¹ ותדבר לפני המלך² ותפל לפני רגליו ותבך ותתחנן לו להעביר את רעת המן האגגי ואת מחשבתו אשר חשב על היהודים.

“And Esther again spoke before the king, and fell before his feet, and wept and pleaded with him to avert the evil of Haman the Agagite and his scheme that he had devised against the Jews.”

The maamar opens with a verse from the Megillah: Haman has fallen, but his decree against the Jews still stands, and Esther comes before the king again, falls at his feet and weeps, begging him to undo it. The phrases of this verse will be read as a lesson about prayer.

והנה איך שייך לפניו ית' לומר לפני רגליו והלא אין לו דמות הגוף ואינו גוף.

Now, how can one say of Him, may He be blessed, “before His feet”? Surely He has no likeness of a body, and is not a body!

The maamar reads “the king” in this verse as G-d, the King of the world. It therefore asks how one can speak of falling “before His feet,” when it is a basic principle of faith that G-d has no bodily form at all.

אך הענין הוא לבאר מהות התפלה ואיך ביכולת כל אדם להתפלל כי כנ"י נק' בשם בחי' אסתר

But the matter is to explain the essence of prayer, and how it is within the ability of every person to pray. For the Community of Israel (Knesses Yisrael) is called by the name of the level of Esther,

The answer is that the verse is teaching what prayer essentially is, and that every person, not only the great, is able to pray. Esther stands for the Community of Israel (Knesses Yisrael), the collective soul of the Jewish people.

כי יש לה הרבה שמות³ ונק' בשם בחינת רחל כשהיא בבחי' התגלות שיוכלל החיות במקורו כמ"ש כרחל לפני גוזזיה נאלמה⁴ וג"כ כצאן טבחה^{5,6} שהיא פושטת צואר לשחיטה ברצון פשוט.

for she has many names. She is called by the name of the level of Rachel when she is in a state of revelation, [namely,] that the life-force be included in its source, as it is written, “like a ewe (rachel) before her shearers, she is silent,” and also, “like sheep for the slaughter”: for she stretches out her neck to the slaughter with a simple will.

The Community of Israel has many names, each describing a different state. When her longing for G-d is open and felt, a desire that her life-force be absorbed back into its Source, she is called Rachel, a word that also means “ewe”: like the ewe silent before her shearers, or the sheep brought to slaughter, she gives herself over completely, with a simple will that asks for no reasons.

2 וכך הוא בכל או"א מישראל שיהא רצונו להיכטל ולהיכלל באורו ית' למהוי אחד באחד⁷ כמ"ש הודו על ארץ ושמים⁸ והארץ האירה מכבודו⁹ מלא כל הארץ כבודו¹⁰ שהוא בחינת התפשטות

And so it is with each and every one of Israel: that his will should be to be nullified and included in His light, may He be blessed, "to become one with the One," as it is written, "His splendor is over earth and heaven," "And the earth shone with His glory," "The whole earth is full of His glory," which is the level of extension

The same holds for every individual Jew: the will of each one is to be nullified and absorbed in G-d's light, "to become one with the One." The verses about G-d's "splendor" and "glory" filling the earth describe His radiance as it spreads out into the world.

וזיו אשר עולם ומלואו בטלים למקורו וכל זמן שהוא בהתגלות ובהתלהבות נקי בחי רחל כצאן טבחה¹¹ כו'.

and radiance, whereby the world and all that fills it are nullified to its source. And as long as this is in a state of revelation and fervor, it is called the level of Rachel, "like sheep for the slaughter," etc.

Before this radiance the world and all it contains are as nothing, wholly given over to their source. When this longing is open and burning, it is the state called Rachel, "like sheep for the slaughter": ready to give everything.

אבל בעת שאין הדבר בהתגלות נקי בחי אסתר כמ"ש ואנכי הסתר אסתיר¹² פני ביום ההוא ולא כמו שהעולם סוברים שכל מי שאינו בבחי התגלות אין להם זה הדבר.

But at a time when the matter is not revealed, it is called the level of Esther, as it is written, "And I will surely hide (haster astir) My face on that day." And it is not as people think, that whoever is not in a state of revelation does not have this thing.

When the same longing is not openly felt, it is called Esther, a name that echoes the verse "I will surely hide (haster astir) My face." The Alter Rebbe rejects the common assumption that a person who does not feel this love simply does not have it.

זה אינו שכל אחד ואחד יש לו. אך הוא בחי אסתר וצריך לגלותה ממצפונה וממסתרה וההסתר נקי כשושנה בין החוחים¹³

This is not so, for each and every one has it. But it is the level of Esther, and one must reveal it from its hiding place and from its concealment. And the concealment is called "like a rose among the thorns,"

Every single Jew has this love; it is only hidden, in the state of Esther, and it must be drawn out of its hiding. The concealment is described with the verse "like a rose among the thorns": the rose is there, but the thorns cover it.

דהיינו שהחוחים הם המונעים ומסתירים את השושנה וכל עניני העולם ומעשה עוה"ז הנעשים בכל לב ונפש הם נקראים חוחים ומסתירים בחי' זו מלהתגלות.

that is, the thorns are what hold back and hide the rose. And all the affairs of the world and the doings of this world that are done with all the heart and soul are called thorns, and they hide this level from being revealed.

The thorns are the affairs and business of this world when they are done with one's whole heart and soul. When a person's full heart goes into them, they hold back the inner love and keep it from showing.

ובחינת אסתר הנ"ל היא מסותרת ביום ההוא כמ"ש ואנכי אסתר אסתיר פני ביום ההוא והבן:

And the level of Esther mentioned above is hidden "on that day," as it is written, "And I will surely hide (Esther astir) My face on that day." Understand this.

So the state of Esther is the love hidden "on that day," in the time of concealment the verse speaks of. The verse reads haster astir (הסתר אסתיר); here the text writes אסתר אסתיר, spelling the first word as the name Esther, whom the Talmud (Chullin 139b) finds alluded to in this verse. The phrase "on that day" leads into the next paragraph.

SECTION 2 • 13-5

"This day" and "that night"

3 דהנה יש בחי' נקי' ביום ההוא. ויש בחי' נקי' ביום הזה ויש בחי' נקי' בלילה ההוא.

For there is a level called "on that day," and there is a level called "on this day," and there is a level called "on that night,"

The maamar now names four states, each taken from a phrase in a verse: "on that day," "on this day" and "on that night." "Day" is a time of light and revelation, "night" a time of darkness and concealment.

ויש בחי' נקי' בלילה הזה.¹⁴ דהנה כתיב זה היום עשה¹⁵ ה' נגילה ונשמחה בו. וכתוב ויושע ה' ביום ההוא.¹⁶

and there is a level called "on this night." For it is written, "This is the day that G-d has made; let us exult and rejoice in it." And it is written, "And G-d saved on that day."

The fourth is "on this night." The first two are taken from "This is the day that G-d has made" and from the verse about the splitting of the Sea, "And G-d saved on that day."

4 וכתוב הלילה הזה ליל שמורים.^{17, 18} וכתוב בלילה ההוא נדדה שנת המלך.¹⁹ והענין כי בחי' זה הוא לנכח

And it is written, "This night is a night of watching." And it is written, "On that night the king's sleep fled." The explanation is that the level of "this" is [what is] in direct view,

Two more verses complete the four: "this night" is the night of the Exodus, "a night of watching," and "that night" is the night in the Purim story when the king could not sleep. The word "this" refers to something in direct view, right before a person.

כמ"ש זה אלי ואנוהו²⁰ שהוא בחי' התגלות כמשל מלך ב"ו אשר כל מדינות מלכותו בטלים אצלו מחמת שעניניהם רואות את המלך. דהיינו שיהיה בבחי' התגלות אלקותו ית' כאלו עיניו רואות אותו כו'.

as it is written, "This is my G-d, and I will glorify Him," which is the level of revelation; as in the analogy of a king of flesh and blood, all the provinces of whose kingdom are nullified before him because their eyes see the king. That is, that he be at the level of the revelation of His G-dliness, may He be blessed, as though his eyes see Him, etc.

At the Sea the Jews sang "This is my G-d," speaking of a G-dliness revealed so openly that it could be pointed to. In the analogy, a king's subjects are wholly nullified before him because they see him with their own eyes; so the level of "this" is when G-dliness is revealed to a person as though he sees it.

5 ושיהיה העולם נחשב כאין נגדו ית'. ומה שנתבאר במ"א שהעולם נק' יש מאין הנה דברה תורה כלשון בני"א שלענינו הגשמית אינו נראה האין

And that the world be considered as nothing before Him, may He be blessed. And as for what has been explained elsewhere, that the world is called "something from nothing" (yesh me'ayin): the Torah spoke in the language of human beings, for to our physical eyes the "nothing" is not visible,

In the state of "this," a person sees the world as nothing compared with G-d. Elsewhere creation is called "something from nothing" (yesh me'ayin), as though the world were the real "something" and G-dliness the "nothing"; but that is the Torah speaking in human terms, describing how things look to our physical eyes, which cannot see G-dliness.

כמו שאמר רבן יוחנן בן זכאי לתלמידיו יהי רצון²¹ שיהא מורא שמים עליכם כמורא בוו"ד.

as Rabban Yochanan ben Zakkai said to his disciples, "May it be [His] will that the fear of Heaven be upon you like the fear of flesh and blood."

Rabban Yochanan ben Zakkai's blessing shows the same thing: people fear what they see. As the Talmud there continues, a person about to sin worries only that no human being should see him; because our eyes see flesh and blood and not G-d, we fear people more than Heaven.

SECTION 3 • ¶6-8

Reaching “this night” through faith

6 וזהו בחי' זה היום וכו'. אבל בחי' לילה הוא בחי' חשך ואפילה שאינו רואה כלום

And this is the level of “This is the day,” etc. But the level of night is the level of darkness and gloom, in which one sees nothing;

That is the level of “This is the day”: open revelation. “Night” is darkness, a state in which a person sees no G-dliness at all.

כי אף שיודע אלקותו ית' אך בהסתלקות המוחין ואינו נתפס במוחו הוא ג"כ בחי' לילה.

for even though he knows His G-dliness, may He be blessed, yet [it is] with the intellect (mochin) withdrawn, and it is not grasped in his mind; this too is the level of night.

Night also includes a subtler case: a person may know about G-dliness, but when his mind is withdrawn and he cannot hold the idea in his thoughts, that too is “night.”

אך אף שהוא בבחי' זו יכול לבוא לבחי' זה הלילה שיהיה בבחי' זה דהיינו לנכח. דהנה כתיב מלא כל הארץ כבודו²² שהוא זיו והתפשטות.

But even though he is at this level, he can come to the level of “this night,” so that he will be at the level of “this,” that is, in direct view. For it is written, “The whole earth is full of His glory,” which is radiance and extension.

Even so, from within the night one can reach “this night”: a night that has the quality of “this,” with G-dliness in direct view. The explanation begins from the verse “The whole earth is full of His glory,” which speaks of G-d’s radiance spreading through the world.

7 וכתוב הלא את השמים ואת הארץ אני מלא.²³ ושניהם אמת כי את השמים ואת הארץ הוא מלא

And it is written, “Do I not fill the heavens and the earth?” And both are true: for He does fill the heavens and the earth;

A second verse says that G-d Himself fills heaven and earth. Both verses are true: not only G-d’s radiance but G-d Himself fills all of creation.

רק הגוף הוא המסתיר לזה ומכה"כ הוא בחי' זיוו והתפשטותו ית' להחיות העולמות והוא בחינת תפיסא מושגת להיבטל וליכלל וכולא קמיה כלא חשיב

only the body is what conceals this. And “the whole earth is full of His glory” is the level of His radiance and extension, may He be blessed, to give life to the worlds; and it is the level of a grasp that can be attained, to be nullified and included, and “all before Him is considered as nothing.”

What hides G-d's own presence is the body. “The whole earth is full of His glory” refers to His radiance spreading out to give life to the worlds; that is something the mind can grasp and comprehend, and by contemplating it a person can be nullified and absorbed in it, seeing that “all before Him is considered as nothing.”

ואף שהוא בבחי' לילה יכול להיות בבחי' זה דהיינו לנכח מחמת גודל האמונה שיאמין באמונה שלימה זכה וטהורה כאילו עיניו רואות ממש.

And even though he is at the level of night, he can be at the level of “this,” that is, in direct view, through the greatness of the faith: that he believe with a complete faith, clear and pure, as though his eyes actually see.

Even in the state of night, a person can reach the level of “this” through the strength of faith: believing with a faith so complete, clear and pure that it is as though he actually sees.

אך צריך לזה בחי' חומר ולבנים כמו שהיה בארץ מצרים רד"ו שנה והיתה עבודתם בחומר ובלבנים.²⁴ כמו כן צריך היום בחומר דא ק"ו.^{25, 26}

But for this one needs the level of “mortar and bricks,” as it was in the land of Egypt for two hundred and ten years, and their labor was “in mortar and in bricks.” So too one needs [it] today: “in mortar (chomer)” — this is the kal vachomer (a fortiori inference).

This requires “mortar and bricks.” Just as Israel was in Egypt for two hundred and ten years, where their labor was “in mortar and in bricks,” so today a person needs the hard labor of Torah study, which the Zohar reads into the same words: “mortar” (chomer) is the kal vachomer, the a fortiori argument.

8 ובלבנים דא לבון הלכתא. ובכל עבדה בשדה²⁷ דא ברייתא.²⁸ ובאמת כל המקבל²⁹ עליו עול תורה מעבירין ממנו עול דרך ארץ.³⁰

“And in bricks (levenim)” — this is the clarification (libun) of the halachah; “and in all labor in the field” — this is the Baraisa. And in truth, “whoever accepts upon himself the yoke of Torah, the yoke of worldly affairs (derech eretz) is removed from him.”

“In bricks” (levenim) is the clarification (libun, from the same root) of the halachah: working out what the law clearly is. “All labor in the field” is the Baraisa, the teachings of the Sages outside the Mishnah. The Mishnah then teaches that one who takes on the yoke of Torah is freed from the yoke of worldly affairs.

אך כל הפורק כו' נותנין עליו עול ד"א. אך אף שהוא עוסק בד"א אעפ"כ יכול לבא לבחי' הלילה הזה.³¹

But “whoever throws off,” etc., “the yoke of worldly affairs is placed upon him.” Yet even though he is occupied with worldly affairs, nevertheless he can come to the level of “this night.”

The Mishnah continues: one who throws off the yoke of Torah has the yoke of worldly affairs placed on him. Yet the Alter Rebbe adds that even a person who is busy with worldly affairs can still reach “this night,” the faith that sees G-dliness as though with one’s eyes.

SECTION 4 • ¶9-10

The cry of the kid

9 והענין ששאל הקב"ה מעולמות עליונים מה קול גדיא.³² והשיבו הם שהוא קול בני ישראל. ואיך שייד לפניו ית' ששאל מהם והלא לפניו נגלה כו'.

And the explanation is that the Holy One, blessed be He, asked of the higher worlds, “What is the sound of the kid?” And they answered that it is the sound of the children of Israel. But how can it be said of Him, may He be blessed, that He asked them? Surely before Him [everything] is revealed, etc.!

The Alter Rebbe cites a teaching: G-d asked the higher worlds, “What is the sound of the kid?” and they answered that it was the sound of the children of Israel. But G-d knows everything, so how can He be said to ask?

אך הענין שכמו הגדי שהוא צועק אחר אמו בלי שום שכל ודעת כך היתה הצעקה באותו העת בלי דעת והתבוננות רק מחמת גודל צרתם צעק לבם אל³³ ה'.

But the explanation is that just as the kid cries after its mother without any intellect or Daas (knowledge), so the outcry at that time was without Daas or contemplation; only out of the greatness of their distress “their heart cried out to G-d,”

A young goat cries for its mother without any thought or understanding. So too, the Jews’ outcry in their time of trouble did not come from contemplation but from the depth of their distress: “their heart cried out to G-d.”

כמ"ש ויצעקו אל³⁴ ה' בצר להם והשיבו הם שהצעקה הוא בלי דעת והוא למעלה מהדעת כי אינו דומה לצעקת הבהמה שהיא בלי דעת והיא למטה מן הדעת.

as it is written, "They cried out to G-d in their distress." And they answered that the outcry is without Daas, and it is above Daas; for it is not like the cry of an animal, which is without Daas and is below Daas.

The higher worlds answered that this cry, though it is without Daas (conscious knowledge and understanding), is above Daas, not below it like an animal's cry. It comes from a place deeper than the intellect.

אך לגבי הקב"ה שהוא למעלה מן הדעת היתה צעקתם בלי דעת כמו צעקת הגדי והבהמה. כמ"ש בהמות הייתי עמך³⁵ דהיינו כשאני עמך והבן.

But relative to the Holy One, blessed be He, who is above Daas, their outcry was without Daas, like the cry of the kid and the animal; as it is written, "I was [like] beasts with You," that is, when I am with You. Understand this.

Yet before G-d, who is above Daas, even such a cry is like the cry of a kid or an animal, as the verse says, "I was like beasts with You": when I stand with You, compared with You, all my understanding is like an animal's. This is why, from G-d's side, the cry is called "the sound of the kid."

10 והנה כאשר צעק לבם אל³⁶ ה' ויצעקו אל³⁷ ה' בצר להם ומחמת זה יכול לבא לידי האמונה שהוא בחי' הלילה הזה כצאן טבחה.³⁸

Now, when "their heart cried out to G-d" and "they cried out to G-d in their distress," because of this one can come to the faith that is the level of "this night," "like sheep for the slaughter."

When the heart cries out to G-d in distress, that cry itself brings a person to faith, the level of "this night," and to the readiness of "sheep for the slaughter."

וזה היה הנס בפורים שהוא בחי' בבל כי שם בבל³⁹ ה' והבן. ויוכל להיות ביום ההוא כמ"ש לא יום ולא לילה⁴⁰ ולעת ערב יהי אור והבן:

And this was the miracle of Purim, which is the level of Bavel (Babylon), "for there G-d confounded (balal)"; understand this. And it can be "on that day," as it is written, "neither day nor night, and at evening time there will be light." Understand this.

This was the miracle of Purim, which belongs to the level of Bavel, named in the verse for G-d's having "confounded" (balal) the languages there: a state of mixture and confusion. Even from such a state one can come to "that day" of which Zechariah speaks, "neither day nor night," when "at evening time there will be light."

SECTION 5 • ¶11-12

Amalek, Haman and the remedy of prayer

11 והנה בחי' עמלק מלחמה לה' מדור דור.⁴¹ מפני שכל עכו"ם הם בחי' קליפה ומדות רעות

Now, [with] the level of Amalek, "G-d has war from generation to generation." For all the idolatrous nations are the level of kelipah and of evil traits (middos),

The maamar turns to Amalek, against whom the Torah says G-d wages war "from generation to generation." It first explains the other nations: read here as spiritual categories, the idolatrous nations stand for kelipah, the forces that conceal holiness, and for the evil traits (middos) a person must overcome.

כמ"ש החתי והאמורי והפריזי⁴² כו' והם בעצמן בטילין לגבי הקדושה כיתרון האור מפני החשך⁴³ ונקל לפטור מהם.

as it is written, "the Hittite and the Amorite and the Perizzite," etc. And they in themselves are nullified before holiness, "like the advantage of light over darkness," and it is easy to be rid of them.

The nations the Torah names, the Hittite, the Amorite, the Perizzite and the rest, are these traits. On their own they give way before holiness as darkness gives way before light, and it is relatively easy to be free of them.

אך החוצפה והגסות של כל מדה רעה הוא בחי' עמלק ומלחמה לה' מדור דור כי חוצפה היא מלכותא בלא תגא⁴⁴ כי כל המדות שרשם ומקורם מן הגוף הנקי משכא דחויא⁴⁵ ויכול להתהוות בכל אחד

But the brazenness and haughtiness of every evil trait is the level of Amalek, and "G-d has war from generation to generation"; for brazenness is "kingship without a crown." For all the traits have their root and source in the body, which is called "the serpent's skin" (mashcha dechivya), and [they] can come into being in everyone.

What is hard is the brazenness and haughtiness that can attach to any bad trait: that is Amalek, the enemy G-d fights in every generation. The Talmud calls brazenness "kingship without a crown," rule without the right to rule. The ordinary traits come from the body, called "the serpent's skin," and so they can arise in anyone.

אך החוצפה והגסות מאין הוא בא לכל א' וא' הוא מ"ש מחשבת המן אשר חשב על היהודים דהיינו שיש היכלות הקליפות הנק' בבחי' המן והוא משפיע מחשבות לגסות הרוח וחוצפה.

But the brazenness and haughtiness — from where does it come to each and every one? It is what is written, “the scheme of Haman that he devised against the Jews”: that is, there are chambers of the kelipos that are called the level of Haman, and he imparts thoughts of haughtiness of spirit and brazenness.

But brazenness and haughtiness have another source: “the scheme of Haman against the Jews.” There are chambers of kelipah called by the name Haman, and they send thoughts of arrogance and brazenness into a person; the Hebrew word for “scheme,” machshavah, means “thought.”

12 והעצה לזה ותפול לפני רגליו⁴⁶ דהיינו המלאכים⁴⁷ הנקראים בשם רגליו כמ"ש שרפים עומדים ממעל⁴⁸ קרשים עומדים.^{49, 50}

And the remedy for this is “and she fell before His feet,” that is, the angels, who are called by the name “His feet,” as it is written, “Seraphim standing above,” “boards standing.”

The remedy is the verse’s “and she fell before His feet,” where “His feet” are the angels. The verses cited speak of “standing”: the seraphim “stand” above, and the boards of the Mishkan are “standing.”

וזהו ותבך ותתחנן להעביר מחשבות הרעות כו'. וזהו ותלו אותו ואת בניו על העץ⁵¹ גבוה חמשים אמה כמ"ש ה' מלך גאות לבש:⁵²

And this is “and she wept and pleaded,” to avert the evil thoughts, etc. And this is “and they hanged him and his sons on the gallows,” “fifty cubits high,” as it is written, “G-d reigns; He has clothed Himself in grandeur.”

“She wept and pleaded” to avert the evil thoughts: heartfelt prayer removes the thoughts of arrogance that Haman sends. Then Haman and his sons were hanged on the gallows “fifty cubits high,” the gallows he himself had built. The verse “G-d reigns; He has clothed Himself in grandeur” teaches that grandeur (gei'us, a word of the same root as ga'avah, pride) belongs to G-d alone.

IN ONE'S AVODAH

A person should not assume that because he feels no love of G-d he lacks it: it is there in every Jew, hidden like a rose among thorns, and the thorns are worldly affairs done with the whole heart. Through the toil of Torah study and complete, pure faith, even someone busy with worldly affairs can live with G-dliness as though before his eyes, and a cry from a heart in distress reaches beyond reason. Against thoughts of brazenness and arrogance, the remedy is prayer: to fall before G-d, weep and plead that they be removed.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that every Jew has the inner will to be absorbed in G-d, even one who feels nothing? What hides it?
2. What is the difference between “that night” and “this night,” and how can faith make the night like day?
3. Why is Israel’s outcry, which G-d calls “the sound of the kid,” above Daas, and why is it still like an animal’s cry before G-d?
4. How does the “mortar and bricks” of Torah study prepare a person for a faith that is like sight?
5. Why are the ordinary evil traits easy to overcome, while brazenness and haughtiness are a war “from generation to generation”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ותוסף אסתר

The note refers the reader to the Rebbe's source notes for this maamar, printed earlier in the volume.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הג"ה באוה"ת אסתר ע' שט. המאמר הוא משנת תקנ"ז. ראה באוה"ת שם. וברשימת המאמרים בסוף מאמרי אדה"ז "הקצרים".

2 ותוסף אסתר ותדבר לפני המלך

After Haman's downfall, Esther goes before King Achashverosh again, falls at his feet and weeps, pleading that Haman's decree be revoked. The Alter Rebbe reads the verse as a description of prayer before the King of the world.

אסתר ח':ג' Esther 8:3

ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו ותבקד ותתחנן לל' להעביר את־דעת המן האגגי ואת מחשבתו אשר חשב על־היהודים:

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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KEHOT'S NOTE

אסתר ח, ג.

3 כנס"י נקי בשם בחי' אסתר כי יש לה הרבה שמות

A passage of this maamar, beginning with the many names of the Community of Israel, is quoted there by the Tzemach Tzedek.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת פ' ראה ע' תתד.

4 כרחל לפני גוזזי נאלמה

Isaiah describes one who suffers in silence, "like a lamb led to the slaughter, and like a ewe before her shearers, she is silent." The Hebrew for "ewe" is Rachel, so the verse gives the name Rachel to the state of silent, complete self-giving.

ישעיהו נ"ג:ז Isaiah 53:7

ננש והוא נענה ולא יפתח־פיו כשה לטבח יוכל וכרחל לפני גוזזיה נאלמה ולא יפתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז.

5

כצאן טבחה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תהלים מה, כג.

6

כצאן טבחה

"For Your sake we are killed all day long; we are counted as sheep for the slaughter." The Alter Rebbe uses the phrase for the readiness to give oneself up entirely for G-d. (Kehot's note reads Psalm 45:23, which does not exist; the verse is 44:23.)

Psalms 44:23 תהילים מ"ד:כ"ג

כיי־עליך הרגנו כל־היום נחשכנו כצאן טבחה:

Nay, but for Thy sake are we killed all the day; we are accounted as sheep for the slaughter.

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PARAGRAPH 2

7

למהוי אחד באחד

In its account of the mystery of Shabbos, the Zohar describes how the Divine Presence below is united "to become one with the One," as G-d is One above. The Alter Rebbe uses the phrase for every Jew's will to be absorbed in G-d.

Zohar II, 135a זח"ב קלה, א

תניא, חלק ראשון; ליקוטי אמרים נ"ו:6 Tanya, Likkutei Amarim 50:6

... לאחדותו יתברך בכהינת גילוי, כמו שנתבאר לעיל, וכמו שכתוב בזהר הקדוש: "למהוי אחד באחד", פירוש, שהיחוד הנעלם יהיה בכהינת "עלמא דאתגליא".

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KEHOT'S NOTE

זח"ב קלה, א. תניא פ"ג.

8

הודו על ארץ ושמים

"Let them praise the Name of G-d, for His Name alone is exalted; His splendor is over earth and heaven." It is cited for G-d's radiance spreading over the world.

Psalms 148:13 תהילים קמ"ח:י"ג

יהללו את־שם ה' כי־נשגב שמו לבדו הודו על־ארץ ושמים:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

9

והארץ האירה מכבודו

In Ezekiel's vision, the glory of the G-d of Israel comes from the east, "and the earth shone with His glory." It too

describes the radiance that fills the world.

יחזקאל מ"ג:ב' Ezekiel 43:2

והנה כבוד אֱלֹהֵי יִשְׂרָאֵל בא מִדֶּרֶךְ הַקְּדִים וְקוֹלָו כְּקוֹל מֵיִם רַבִּים וְהָאֶרֶץ
הָאֵרָה מִכְבֹּדָהּ:

and, behold, the glory of the G-d of Israel came from the way of the east; and His voice was like the sound of many waters; and the earth did shine with His glory.

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KEHOT'S NOTE

יחזקאל מג, ב.

10

מלא כל הארץ כבודו

The seraphim call to one another: "Holy, holy, holy is G-d of hosts; the whole earth is full of His glory." The Alter Rebbe reads "His glory" as G-d's radiance and extension, before which the world is nullified.

ישעיהו ו:ג Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צָבָאוֹת מְלֵא כָל־הָאֶרֶץ
כְּבוֹדָוּ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישעיי ו, ג.

11

כצאן טבחה

"We are counted as sheep for the slaughter": the revealed readiness to give oneself up for G-d, which the maamar calls the level of Rachel.

תהילים מ"ד:כ"ג Psalms 44:23

כִּי־עָלִידָהּ הֲרַגְנוּ כָל־הַיּוֹם נִחַשְׁכֵּנוּ כְּצֹאן טִבְחָהּ:

Nay, but for Thy sake are we killed all the day; we are accounted as sheep for the slaughter.

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12

ואנכי הסתר אסתיר

G-d warns that in a time of sin "I will surely hide My face on that day." The words haster astir, "I will surely hide," give the name Esther to the state in which the love of G-d is hidden.

דברים ל"א:18 Deuteronomy 31:18

וְאֲנֹכִי הִסְתַּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה
אֶל־אֱלֹהִים אֲחֵרִים:

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח. ראה ד"ה ויהי אומן עטרי"ת. ובלקוטי שיחות ח"ט ע' 147
הערה 38.

13

כשושנה בין החוחים

"Like a rose among the thorns, so is My beloved among the daughters." Here the thorns that surround the rose are

...ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו

the worldly involvements that hide a person's love of G-d.

שיר השירים ב'ב' Song of Songs 2:2

כְּשׁוֹשְׁנָה בֵּין הַחוּחִים כֹּן רַעְיָתִי בֵּין הַכִּנּוֹת:

As a lily among thorns, So is my love among the daughters.

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PARAGRAPH 3

14

בחי' ביום ההוא . . ביום הזה . . בלילה הזה

According to the note, this maamar of the Rebbe explains at length the four states named here: "that day," "this day," "that night" and "this night."

KEHOT'S NOTE

ראה בארוכה בד"ה בלילה ההוא תשכ"ה. לקו"ש ח"ו ע' 41.

15

זה היום עשה ה'

"This is the day that G-d has made; let us exult and rejoice in it." It is the source of the state called "this day."

תהילים קי"ח:כ"ד Psalms 118:24

זֶה־הַיּוֹם עָשָׂה ה' נִגְלָה וְנִשְׂמָחָה בּוֹ:

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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KEHOT'S NOTE

תהלים קיח, כד.

16

ויושע ה' ביום ההוא

After the splitting of the Sea, "G-d saved Israel on that day from the hand of Egypt." It is the source of the state called "that day."

שמות י"ד:30 Exodus 14:30

וַיּוֹשַׁע ה' בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל אֶת־מִצְרַיִם
מֵת עַל־שַׁפַּת הַיָּם:

Thus the L-RD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

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KEHOT'S NOTE

שמות יד, ל.

PARAGRAPH 4

17

הלילה הזה ליל שמורים

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שמות יג, מב (בשינוי הסדר).

18

הלילה הזה ליל שמורים

The night of the Exodus is called "a night of watching for G-d"; the verse says "this night is G-d's," a night of watch-

ing for all Israel. The Kehot note marks that the text quotes it in a different order.

שמות י"ב:מ"ב:Exodus 12:42

ליל שְׁמֵרִים הוּא לַה' לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם הוּא-הַלֵּילָה הַזֶּה לַה' שְׁמֵרִים לְכָל-בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם:

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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19 בלילה ההוא נדדה שנת המלך

"On that night the king's sleep fled," and he had the book of records read before him: the night that turned the Purim story toward salvation.

אסתר ו':א"Esther 6:1

בַּלַּיְלָה הַהוּא נִדְּדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהַבִּיא אֶת-סֵפֶר הַזְּכָרוֹת וְדָבְרֵי הַיָּמִים וַיְהִי נִקְרָאִים לִפְנֵי הַמֶּלֶךְ:

On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king.

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KEHOT'S NOTE

אסתר ו, א.

20 זה אלי ואנוהו

From the Song at the Sea: "This is my G-d, and I will glorify Him." The word "this" expresses G-dliness revealed and seen.

שמות ט"ו:ב'Exodus 15:2

עֲזִי וְזִמְרַת קִה וַיְהִי-לִי לִישׁוּעָה זֶה אֱלֹהֵי וַאֲנוּהוּ אֱלֹהֵי אֲבִי וַאֲרַמְמָנָהוּ:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב.

PARAGRAPH 5

21 יחי רצון

On his deathbed, Rabban Yochanan ben Zakkai blessed his disciples that their fear of Heaven be like their fear of flesh and blood. When they asked, "Only that much?" he answered that when a person sins he says, "Let no one see me." The Alter Rebbe brings it to show that people are moved by what their eyes see.

ברכות כ"ח:ב'Berachot 28b:10

אָמְרוּ לוֹ: רַבִּינוּ, בְּרַכְנוּ. אָמַר לָהֶם: "יְיָהּ רְצוֹן שֶׁתֵּהָא מוֹרָא שְׁמִיּוֹם עֲלֵיכֶם כְּמוֹרָא בְּשֵׁר וְדָם". אָמְרוּ לוֹ תִּלְמִידָיו: עַד כָּאן? אָמַר לָהֶם: וְלֹא, תִּדְעוּ כְּשֶׁאֲדָם עוֹבֵר עֲבִידָה אוֹמֵר: "שְׂלֵא יִרְאֵנִי אָדָם".

They said to him, "Our master, bless us!" He said to them, "May it be His will that the fear of Heaven be upon you [as great] as the fear of flesh and blood," His disciples ex-

...ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו

claimed, "Only as great!" He replied, "Would that it be [as great]; for know ye, when a man intends to commit a transgression, he says, 'I hope nobody will see me'."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כח, ב.

PARAGRAPH 6

22 מלא כל הארץ כבודו

"The whole earth is full of His glory": the Alter Rebbe reads "glory" as G-d's radiance and extension that fill the world.

ישעיהו ו':ג'Isaiah 6:3

וַקְרָא זֶה אֶל-זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 7

23 הלא את השמים ואת הארץ אני מלא

"Can a man hide in secret places that I shall not see him? ... Do I not fill the heavens and the earth?" The Alter Rebbe reads it as G-d's own presence filling creation, beyond the radiance described in "the whole earth is full of His glory."

ירמיהו כ"ג:כ"דJeremiah 23:24

אִם-יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא-אֶרְאֶנּוּ נְאֻם-יְיָ הֲלוֹא אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֲנִי מְלֵא נְאֻם-יְיָ:

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמיי כג, כד.

24 בחומר וכלבנים

"They embittered their lives with hard labor, in mortar and in bricks and in all labor in the field." The Alter Rebbe reads the labor of Egypt as the labor of Torah study needed today.

שמות י"ד:ד'Exodus 1:14

וַיַּמְרֻוּ אֶת-חַיֵּיהֶם בְּעֵבֶדָה קָשָׁה בְּחֹמֶר וּבְלִבְנִים וּבְכָל-עֲבֹדָה בַּשָּׂדֶה אֶת כָּל-עֲבֹדָתָם אֲשֶׁר-עָבְדוּ בָהֶם בְּפָרֹךְ:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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25 בחומר דא ק"ו

There the Alter Rebbe applies the bondage of Egypt to the last exile: "with hard labor" is the question, "in mortar" the kal vachomer, "in all labor in the field" the Baraisa,

and “in bricks” the clarification of the halachah, because in our time the law is disputed and unclear.

Zohar III, 153a זח"ג קנג, א

KEHOT'S NOTE

זח"ג קנג, א. ראה לעיל מט, א.

26

בחומר דא ק"ו

The Zohar reads Exodus 1:14 as the labor of the Oral Torah: “with hard labor” is the question, “in mortar” is the kal vachomer, “in bricks” the clarification of the halachah, and “in all labor in the field” the Baraisa.

ספר הזהר, בהעלותך י"ד:ע"ז-14:77-15:87 Zohar, Beha'alotcha ט"ו:פ"ז

PARAGRAPH 8

27

ובכל עבדה בשדה

The last of the labors of Egypt in the verse, “and in all labor in the field,” read here as the study of the Baraisa.

שמות א':יד"ד Exodus 1:14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בַּחֲמֶר וּבִלְבָּנִים וּבְכָל־עֲבָדָה בַּשָּׂדֶה אֶת כָּל־עֲבָדֵיהֶם אֲשֶׁר־עָבְדוּ בָּהֶם בְּכָפָרָה:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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28

ובלבנים דא לבון הלכתא. ובכל עבדה בשדה דא ברייתא

The Zohar's reading continues: “in bricks” is the clarification of the halachah, and “in all labor in the field” is the Baraisa.

ספר הזהר, בהעלותך י"ד:ע"ז-14:77-15:87 Zohar, Beha'alotcha ט"ו:פ"ז

29

כל המקבל

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ג, ה.

30

כל המקבל עליו עול תורה מעבירין ממנו עול דרך ארץ

Rabbi Nechunya ben HaKana teaches that whoever accepts the yoke of Torah is freed from the yoke of government and the yoke of worldly affairs, and whoever throws off the yoke of Torah has them placed on him. The Alter Rebbe quotes the part about worldly affairs.

משנה אבות ג:ה"ג Pirkei Avot 3:5

רבי נחוניא בן הקנה אומר, כל המקבל עליו על תורה, מעבירין ממנו על מלכות ועל דרך ארץ. וכל הפורק ממנו על תורה, נותנין עליו על מלכות ועל דרך ארץ:

Rabbi Nehunia ben Hakkanah said: whoever takes upon himself the yoke of the Torah, they remove from him the yoke of government and the yoke of worldly concerns, and whoever breaks off from himself the yoke of the Torah, they place upon him the yoke of government and the yoke of worldly concerns.

...ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

31

בחומר דא ק"ו

Kehot's note points to Zohar III, 153a for these words.

Zohar III, 153a זח"ג קנג, א

KEHOT'S NOTE

זח"ג קנג, א. ראה לעיל מט, א.

PARAGRAPH 9

32

מה קול גדיא

There the Alter Rebbe speaks of the mountains that skipped “like rams,” creatures that have no Daas, and says the root of this level is above Daas.

KEHOT'S NOTE

בלקו"ת צו טו, ד מציין לכאן.

33

צעק לבם אל ה'

In Lamentations, “their heart cried out to G-d” describes the cry of the people in the destruction. Here it is the cry of a heart in distress, which comes before any thought.

איכה ב':י"ח Lamentations 2:18

צָעַק לָבָם אֶל־אֲדֹנָי חֹמַת בִּתְּצִיֹן הוֹרִידִי כְנָחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תַּתְּנִי פוֹגַת לֶךְ אֶל־תֵּדֶם בִּתְּצִינָה:

Their heart cried unto the L-rd: ‘O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

34

ויצעקו אל ה' בצר להם

The psalm describes people in trouble: “They cried out to G-d in their distress; He saved them from their straits.” It shows that the cry comes from the distress itself.

תהילים קי"ז:6 Psalms 107:6

וַיִּצְעֲקוּ אֶל־ה' בְּצָר לָהֶם מִמִּצְוֹתֵיהֶם יִצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהילים קז, ו.

35

בהמות הייתי עמך

“I was foolish and did not know; I was like beasts with You.” The Alter Rebbe reads “with You” as “when I am with You”: compared with G-d, even a cry above Daas is like an animal's.

תהילים ע"ג:כ"ב Psalms 73:22

וְאֲנִי־בֶעֶר וְלֹא אָדָע בְּהֵמוֹת הָיִיתִי עִמָּךְ:

But I was brutish, and ignorant; I was as a beast before Thee.

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KEHOT'S NOTE

תהילים עג, כב.

brazenness succeeds even toward Heaven. The Alter Rebbe uses it to describe the brazenness of Amalek.

סנהדרין ק"ה א:ט"ו 105a:15 Sanhedrin

אמר רב נחמן: חוצפא אפילו כלפי שמיא מהני. מעיקרא כתיב: "לא תלך עמהם", ולכסוף כתיב: "קום לך אתם". אמר רב ששת: חוצפא מלכותא בלא תאגא היא, דכתיב: "ואנכי היום רך ומשוח מלך והאנשים האלה בני צרויה קשים ממני וגו'".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

סנהדרין קה, א.

45

הנק' משכא דחויא

At 110d, in a supplement on "And you shall command," "the serpent's skin" is kelipas nogah, the tree of knowledge of good and evil, into which the Daas of holiness is swallowed and hidden.

KEHOT'S NOTE

ראה לקמן קי, ד ובמ"מ לשם. ולעיל טז ב. עו, ד.

PARAGRAPH 12

46

ותפול לפני רגליו

Esther "fell before his feet" and pleaded with the king. The Alter Rebbe reads "His feet" as the angels.

אסתר ח':ג:3 Esther

ותוסף אסתר ותדבר לפני המלך ותפל לפני רגליו ותבך ותתחנן: להעביר את־רעת המן האגגי ואת מחשבתו אשר חשב על־היהודים:

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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47

דהיינו המלאכים

The note explains from there why prayer through the angels is called "falling": specifically in the time of exile, the flow is received through the angels.

KEHOT'S NOTE

ומה שזה נק' נפילה יובן ע"פ מ"ש בד"ה כנשר יעיר שדוקא בזמן הגלות מקבלת על ידי המלאכים — אוה"ת פי כי תצא עי תתרכו.

48

שרפים עומדים ממעל

In Isaiah's vision, "seraphim stood above Him." The angels are described as "standing," which is why they are called G-d's "feet."

ישעיהו ו':ב'2 Isaiah

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופה:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"ו ו, ב.

קרשים עומדים

49

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה תרומה כו, טו.

50

קרשים עומדים

"You shall make the boards for the Mishkan of acacia wood, standing." The boards, too, are described as "standing," like the angels.

Exodus 26:15 שמות כ"ו:ט"ו

ועשית את־הקרשים למשכן עצי שטים עומדים:

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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51

ותלו אותו ואת בניו על העץ

The Megillah recounts that Haman's evil scheme came back on his own head, "and they hanged him and his sons on the gallows."

אסתר ט':25 Esther

ובבאה לפני המלך אמר עס־הספר ישוב מחשבתו הרעה אשר־חשב על־היהודים על־ראשו ותלו אותו ואת־בניו על־העץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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52

ה' מלך גאות לבש

"G-d reigns; He has clothed Himself in grandeur." Grandeur and pride belong to G-d, and so the haughtiness of Haman falls.

תהילים צ"ג:א Psalms

ה' מלך גאות לבש לבש ה' עז התאזר אר־תכון תבל בל־תמוט:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok